

# Real and Apparent

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It is necessary to get rid of all hallucinations. But how to do so? The *Sruti* says that unless we submit to an expert we cannot get rid of our hallucinations. "My deluding power, surcharged with the triple mundane quality, is divine and unfathomable. He can get rid of this hallucination who submits to Me alone." As long as we are in the measuring temperament we would be deluded. These senses measure limited things. The Absolute is immeasurable. As long as we measure things to please ourselves we shall make enemies. If we think that we are Oversoul and nobody is friend or foe, we commit a blunder. We find that we have friends and foes. As we are realists we have to go by the facts which are otherwise. There is difference between one man and another. So we should not push the idealistic thought to make it prevail in that way. It would be a confusion of thought if we suppose ourselves to be identical with the Absolute. In that case we would reject devotion by the fallacy of *vivarta* which denies the reality of the phenomenal existence. Although the phenomena delude us we should inquire about immanence and transcendence and try to get inside. We must be careful about the foreign elements. We must not trouble about that treacherous soil. We must take lessons from the Guru (i.e. spiritual guide) who is an expert in ending with those things.

What is to be received after being extricated from this troublesome position? According to some Paradise, *Bihista* or *Swarga* would suffice, where we shall have everything. We want some recommend something for this purpose. But these recommendations are full of conflicting thoughts. In order to get rid of these changeable things and the risk of losing our acquisition we may set about guessing and try to arrive -at some form of conventional or so-called real truth by surmise, after the manner of the Greek philosophers. The Absolute has His position apart from all guess work drawn from the phenomena. The speculative truths are castles built on the mind. The mind and body are *Upadhis* or external casings. The real thing is different from either. We devise various methods in order to eliminate these external factors. Some think that we should be recipients of all pleasures. But all these pleasures are only for the time being. There is no

incessant felicity anywhere. "On the exhaustion of the stock of acquired merits the denizen of *Swarga* reverts to the mortal world." When we exhaust our riches we find our poverty.

By merging with the Oversoul we become a non-entity. We seek after pleasure and not after pain. We don't subscribe to Bishop Heber and other idealists. As we really feel pain we require to sever our connection with painful things. If we think we shall get sufficient enjoyment in the next world we should adopt the method recommended by Sabara Swami, Jaimini and other professors of the cult of fruitive activity. We are to receive these things as the fruits of our actions. This is the cult of karma (fruitive activity). To be annihilated in the Absolute is the fruit of the activity of *Jnana* (abstract empiric knowledge).

The devotees have such erroneous views. They say that if we are to go to the Absolute, we have to make our eternal senses functional and abstain from indulging in mundane sensuous activities. If the medium of empiric knowledge is analyzed, we find that such knowledge will spell trouble for us. We require to get rid of our gross and astral bodies. The astral body undergoes transmigration according to our desire, to some other frames that are subject to the processes of growth and decay. The soul is free from all this. He is incessantly blissful. Therefore, all foreign things should be eliminated. *Anartha nivritti* is wanted - what is not wanted is to be driven out from our stock. If we always welcome trouble, the process of unwinding will not succeed. Our soul is to be set-free from external contamination. All perishable values require to be eliminated. Then we shall find that we have got devotion. We are devotees. The Transcendental Sound will be the agency.

Therefore, Sri Krishna Chaitanya has told us to place our reliance solely on the Name of Hari. In this Iron Age, when conflicting thoughts are puzzling us to the utmost, we must not accept the advice of a sufferer whose advice will never hold good for the eternal time. When the question of eternity is concerned, the soul should be hearing eternal sound, void of all wrong ideas and thoughts that will inflict miserable conditions. So we should be careful not to accept these things. Jesus commandment, "Do not take the name of God in vain," has been wrongly interpreted. We should not call upon God for supplying our needs, God should not be regarded as our servitor. But it is wrongly explained by pseudo teachers. The Transcendental Sound has got the potency of regulating our other senses, that we may not confound mundane sound with Transcendental Sound.

If we talk of things Transcendental, our present senses will fail to grasp them.

Ordinary sounds have only a present-day need, not required after death. The name, as a Nature's product, should not be confounded with the Name of Godhead Who is Indivisible Knowledge (*Advaya-Jnana*). All sounds are of help if they are meant to be identified with the Absolute and not with phenomenon. If we are recipients of sounds for our purpose, it will make us miss the Absolute Sound. The Absolute Sound is required to carry us to the region of the Absolute. There is no other agency. Our eyes are defective and make us see only the mirage by way of apparent sight.. Any departure from the method will prevent us from catching the spirit of the transcendental communication. If Jehovah is taken for Moloch, we miss the actual entity. So we should be sure about the Transcendental Sound. We must not accept the one for the other, Moloch for Jehovah.

We practice cruelty against the All-Love by sacrificing our own- self. *Dharma*, *Artha* and *Kama* should never be recognized as our final goal. We may have these for a time, or may lose them, or hanker for something else. "On the depletion of our stock of merits by enjoyment, we revert to this mundane world from Paradise." In the case of our subscribing to the theory, "I am the Brahman," proposed by the impersonalists, we are liable to lose our entity that has got a manifestive face. Why would it be sacrificed at the altar of impersonalism? When we call a doctor, if he prescribes a big dose of arsenic to rid us of the present trouble, it would be an act of treachery on his part, as we did not call him for any such purpose. Remedy for our troubles can only be had by devotion and not by knowledge. In this phenomenal world, on its three planes, we would not be able to surmount all manner of ignorance by our own efforts.

We would get the desired result, if we did not make any empiric effort nor receive any empiric help which will sometimes prove efficacious without permanent effect.

Devotional aptitude will lead us to the chanting of the Transcendental Sound if we get actual Transcendental Sound with all potencies. We often get the wrong thing. Do not chant the Name for elevation or salvation, by which you will entangle yourself instead of attaining to the service of the Absolute. If you are minded to meddle with mundane things, you will not surely welcome the Transcendental Sound and will miss the opportunity. An expert knows that there is no other means for attaining the service of the Absolute but the guided aural activity for catching the Transcendental Sound. It is only from such a person that we can have the true interpretation of the Veda. A true professor, who is familiar with the manifestive, eternal nature of the Absolute, and not an empiricist, may

alone give us the Transcendental Sound Who may seem to be like the mundane sound. Persons who cannot determine the nature of the self, run after divergent ideas. The *Ekantins* have the privilege of getting to the Absolute. Others cannot cross the mundane conditions. The Transcendental Sound offers the only method by which we are unable to get over our limitations.

The Veda is identical with knowledge of the Divinity. The Veda is eternal. To the saints the knowledge of Godhead appears in its true form which is spiritual and without beginning or end. But the Veda also appears in a symbolical form to the 'apprehension of worldly people. It does so in the exoteric form. This exoteric form is subject to see in growth and disappearance. In this manner the Veda disappears from the view of the people of this world at the appointed periods. Then we have what is called in the Scriptures the great Deluge. From the bottom of the deep water of this periodical Deluge the Supreme Lord in the form of the Holy Boar lifts the Scriptures. So the Scriptures even in their exoteric form are prevented from being lost to the world. The Holy Boar is one of the eternal plenary Forms of the Divinity. It must not be supposed that His Function of rescuing the Veda from the Flood is an event that belongs to the category of the events of this world. This event in its spiritual or esoteric form, is eternal. Therefore, it is possible for a person by the mercy of the Supreme Lord to be able to obtain the sight of the real Form of Sri Bhagavan at all time. The *Archa* of Sri Bhagavan presents only His exoteric view to those unfortunate persons who are constitutionally averse to the pure service of Godhead.

But the testimony of all the Godless people of this world can neither prove nor disprove the existence or appearance of the Holy spiritual Form of Sri Bhagavan. In this case we are necessarily placed at the mercy of the pure devotees of Godhead. They alone are privileged to have the sight of the *Arch Avatara* as He really is. No knowledge of the divinity is possible unless it is made available by the causeless mercy of Sri *Vigraha*.

Those who are sincerely inclined to serve the Truth realize in every act of service the enlightening and protecting functions of the Divinity. A devotee of Godhead has no ambition of conquering the enemies of the Truth by his own unaided power. He knows very well that all power really belongs to the Supreme Lord. Unless this humility is realized there can be no real service of Godhead. Atheists refuse to accept the mercy of the Supreme Lord and His devotees. They do not want really to serve anybody or anything. It is their ambition to become possessors of all power by their own right. Such ambition is due to utter ignorance of their own real nature. They are infinitesimally small in comparison

with Godhead. It is not for everything to serve such a small thing. There are many small things both in this world and in the realm of the Absolute. These small things may either try to lord it over one another, to cooperate with one another in lording it over themselves or they may serve things that are greater than themselves. In this world the small things pursue the first two methods. This is ego-worship. It is a very mean thing because the ego is so small. These ego-worshippers are punished by being endowed with an abnormal vision which is incapable of perceiving any thing which is really greater than themselves;

Sri Krishna is *Swayamrupa* or the Absolute personal Form. Godhead has an infinity of personal and Impersonal Forms. His Own Form is Personal. The personal Form of Sri Krishna is the embodied concentrated essence of the principles of Absolute Existence, Cognition and Bliss. The Form in Godhead is not an adjunct. The Form is Godhead Himself. The Impersonal Form is an attribute of the personal and is not the substantive Entity. The Impersonal Form is of the nature of the Halo of the person of the Divinity. Those, who do not admit the form of Godhead as being Godhead Himself or who suppose His Form to be only a passing manifestation of His Essence, are *pashandas* i. e., atheists and fit to be punished by the god of death. In other words one who denies the Form of the Absolute commits the gravest of all offences against Godhead. The offender 'is punished by being' incarcerated in the twin material bodies viz., the gross physical 'form and the subtle material body which he is deluded into supposing to be his own body. This is in accordance with the dictum of the Scriptures that an offence against Godhead recoils on the offender. The adventitious material bodies, in which the offending souls are incarcerated, effectively obliterate all consciousness of his own real spiritual form as well as that of the Divine Form Who can be served only by the reciprocal spiritual form of His worship.

Godhead is Form. He is not formless. The formless is a view of the Effulgence radiated by the Form. This Effulgence acts as a blinding zone of pure blissful light encircling the form. This radiated Divine Effulgence has the quality of obscuring the vision of spiritual form of the individual soul bound on the quest of Absolute. Arrived in this 'zone of light the seeker is apt to receive the overpowering impression that he has no individual form of his own and that he is one with the vast undifferentiated Effulgence. He is so fully satisfied on making this discovery that he has no mind to question the legitimacy of his overwhelming satisfaction.

True, the light emitted by the Divine drives away all worldly ignorance and

misery and draws the purified soul unto itself. It is as if a great light draws to itself one of its own rays gone astray. What happens to the individual ray after it is merged in the great light, is left undescribed. No vocabulary, it is urged, can carry us into the mystic depths of existence inside the great light. This is the semitic psychology represented by the idea of the undefinable personality of Godhead.

Persons under the influence of such mentality are apt to be disinclined to accept any concrete description of the form and doings of Godhead. They prefer to make their obeisances to the zone of light and do not consider it their duty to be over-curious or to peep into its hidden secrets. But the realm or light, according to both the Koran and the Bible, is inhabited by an infinite host of angels with bodies of light who eternally serve Godhead and have an uninterrupted view of Him in His Divine Realm. But beyond this admission no clue is supplied to the details of the actual Divine Form or to describe or represent Him or His angels to mortal ear or mortal eyes is condemned as an idolatrous activity. It is also considered an offence to describe the Form and Activities of Godhead even analogously in terms of mortal experience.

This caution is salutary only within its proper limits. If it is tantamount to end denial of the Divine Form or to the assertion that Godhead is formless it strikes at the very root of all real spiritual activity. The worship practiced by avowed or covert impersonalists and abstractionists is in principle indistinguishable from opposition to worship itself under a hypothetical concern for the preservation of its purity. The fury against idolatry often masks this sentiment of inveterate hostility to the very principle of worship.

An offence that is attempted against Godhead recoils on the offender with ten-fold severity. If Godhead is denied His Form the offender is punished by addiction to the gross conception that the physical body and mind are his own real form and this conception leads its victim to the vicious round of his worldly activities. Every item of such worldly activity is the punishment for the denial of the corresponding activity to the Lord. This is verily the hypocrites 'Hell'. The prayers of impersonalists offend the Lord more than the denunciations of His avowed enemies.

It should be our only object to act up to the real nature of our own true selves and not to adopt the concerns of the .non-self as our own. Self-realization is the concomitant of our realization of the true Nature of Godhead. The one is necessarily connected with the other. If we are disposed to stop short of the full

realization of the nature of our own selves we are also denied the sight of Godhead as He really is. Or the point may be better put in the other way. Godhead is to be fully served. Any service short of the real function lands us on the plane of the unreality. The speculations regarding the Nature of the Absolute, of persons who do not serve Him with all their faculties, are no true conceptions of the Divinity as He really is. On the contrary they only represent His deluding faces. These deluding faces must not be confused with the infinity of His Real faces. These two spheres lie completely apart from one another. We have no business with the impersonalists and idealists who deny the necessity of tangible worship, any more than with the grosser sect of idolators who worship the objects of this world to gratify the cravings of their sensuous natures.

But it is our business to seek to find the Divine Form. There is no other worthy function for the faculty of our vision. It is true that the Divine Form is not open to the view of our mortal eyes. The activity of our fleshy eyes, is, however, the perverted form of the corresponding wholesome activity of our spiritual eyes. It will not do to refuse to see at all. Nor will it imagine that what we see with our fleshy eyes or by our subtle mental eyes is Godhead. If we adopt either worldly realism or worldly idealism as our goal we would be equally liable to the charge of being opposed to the real service of the Divinity. It is necessary to find the real, positive function of the soul. The soul is categorically different from either. The function of the soul can, therefore, be no function of the body and mind.

In this world the function of the mind is superior to but not independent of that of the body in certain respects of scope and quality. But they are essentially one as well as complementary. The one is the subtler continuation of the other. The mental form is nevertheless, comparatively speaking, freer from gross unwholesomeness that is palpable in the bodily function. This grossness of the more tangible entity is reversed in the Absolute. Divine form is superior to any real spiritual conception.

Sri Krishna possesses the fullest initiative. He comes to us across all the 'barriers of the cosmic arrangements. He is Autocrat. No rules, not even the principles of moral living which we value so much for widening the scope of our worldly activities, can enable our tiny souls to be elevated to His plane. If we put our faith in any rules that are necessary for the freer working of our bodies and minds, for obtaining the sight of Krishna we would be debarred from His sight by those very reservations. It is necessary to seek for the sight of Krishna. That should be our first and only endeavor.

We can have no real function for our souls till we are face to face with the Divinity.

Sri Krishna shows Himself to those who prefer His Service to any other occupation. The Divine Form worshipped, by the theists is not any concoction of the human brain. The worship of the Divine Form by the resources of our bodily and mental organs, those organs are compelled to perform worldly activities that lead to ignorance and misery by depriving us of the sight of the Divinity, all inclination for His service and the consciousness of our real selves.

We should be seeking for the genuine messenger of Transcendental Knowledge. He will come when we are deserving. Seeking after the genuine source is our first need. We require to find out from where to get Transcendental Knowledge. Otherwise we shall be whirling away our time and be perturbed by different advice. It is when we seek the company of persons who have made real progress on the path of pure devotion that our prayer will be attended to and He will send somebody to act on His behalf to tell us about Him.

We are to surrender all knowledge which is not adequate. Unless we do so we will have no chance of meeting the genuine person. We have to undo all that we have, otherwise we cannot expect to meet the genuine messenger. We must have ardent desire to seek the messenger of the Absolute Knowledge. When we are given something we delete some other thing which is found meager and faulty.

We are to seek Absolute Truth from Absolute Godhead, the Fountain-Head of all Knowledge. Our present receiving instruments intercept and are for this defective aptitude not fit to enable us to grasp the full idea. The language of this world also obstructs the process. To offer the listening ear is alone necessary.

We should not be in a contradicting mood. If we contradict we won't get satisfaction. When we are to seek the Absolute Knowledge, in our present crisis to cripple all wrong knowledge. When our prayer is acceded to we shall have access to the congregation of *Sadhus*, His agents and be enabled to pick up things of which we have no knowledge. We should pray for, not local truth but bona fide Truth. Offering of sincere prayer for this end is the first necessity.

The Absolute Truth has a Form. Material forms are now overpowering us. We should seek the Absolute Truth. He is not a molecular mass, not sulfuric acid, not a Nature's product. We should be careful not to misunderstand.

The Absolute Truth is to come, to be visible, to us. Then only we can secure



the Absolute Knowledge Who is quite different from any knowledge of this world. That Eternal Knowledge cannot be had here. We cannot also receive Perfect Knowledge, empiricism should impress this on us.

No knowledge from empiricist, i. e., no knowledge drawn from the senses, will help us to gain the Absolute Knowledge which is not at all shaky but is Knowledge Personified through utterance of the bona fide messenger of the Absolute. It is perfectly useless to approach the empiricists for the true knowledge. They will enrich their disciples with mundane thought. If we do not pray for the Absolute Knowledge we shall be liable to fall into their clutches.

We, the true seekers require that a true messenger should come to us who will have no hankering for any temporary thing. As the Absolute Knowledge is ever-existing it must not be supposed to be the category of other knowledge. Our hearty prayer to the Divine Absolute who, is not inanimate should be to the above effect. He can grasp, and understand our position well. He will then send His bona fide messenger who will speak all about Him. If we pray for the genuine agent He will send him with language and every equipment which will admit us to the Transcendental Region.

Our present environment is cubical. We cannot cross the cubical expansion. We know nothing about the fourth and higher dimensions. We do not know how we can cross over these difficulties. Unless a man talks in our language about that region and gives us access there through the Transcendental Sound we cannot understand. That Sound has a different character from the mundane sound. That Sound does not require to be supported by the other senses. The Transcendental Word will serve every purpose. It will require no other test.

The distinctive face of the Transcendental Sound consists in this that we will have no necessity of exercising other sensuous activities, e. g., for ascertaining pleasantness of touch or temperature, etc.- We would have no occasion to test when the sound is no part of the mundane vocabulary. In ease of mundane vocabulary we find it necessary to test its correctness by four other senses and by previous experience. The Transcendental Sound will not require any such corroboration. It clears all dirt, sweeps away everything detrimental to progress through the lips of the messenger of Godhead. The agent of the Absolute is fully established in the Transcendental Region though he descends here as a messenger submitting the Transcendental Sound to our listening ears. When we are really in need Godhead will be merciful to send such a one according to our eligibility.

There are hundreds of processes by which Godhead can send His messengers and not in the shapes of human beings only. We must not be apathetic. All acquisitions of previous births and of this life will not give any real impression of the Truth but will give only wrong things. So we should be careful to seek only for the Absolute Knowledge. The Absolute Knowledge will be kind enough if we are bona fide seekers. Only then will He accede. He will then come to us through such symbols and signs as will enable us to shake off our connection with this world and come into contact with Him in the Form of the Transcendental Sound.

In the Transcendental Sound there is no dividing difference between sound, color, etc. Unless He grants our prayer we cannot make any progress whatsoever by the help of our divided sense-experience. We would pray to meet the Guru who can transmit the Transcendental Sound. We will then be relieved of our temporal understandings. Eternal non-shaky understandings are required. If we have no such desire we shall be simply waiting for the next life. Outside things of this world will then tempt us. They presume we shall be attracted by their figures promising to supply with something positive. But they will part from us after showing only their deceptive inclination to be serviceable.

If we have the help of the Transcendental Sound we shall have strength to make progress through company of persons who have no other inclination but to have us to that region. We should meet such persons who should not be predominated over by the earthly aspects. The outside appearance will only lead us to wrong things. Many yogis etc. have gone astray in this way. We should see whether the person on whom we depend has firm inclination for the

Absolute, whether he would never be deceiving us in the matter of securing us access to, not the region of three dimensions, but the Realm of the Absolute.

We should be sending our prayer to the Fountain Head. We should show our aptitude for serving the Absolute. When we are true, when there is no hypocrisy, we shall then have the sight of the - messengers of the Absolute, not in the shape of a human being only, who have no other aptitude but to heave us up. This can be had only through prayer to the Absolute. The prayer should be to this effect: 'I know not what You are, what sort of color, etc. You have, I pray to know how I am to approach You.' - He will then send things here which will show us His Perfect Form by rejecting all sorts of deluding features.

There will be arrangement by the Supreme Lord for enlightening the bona fide

inquirer. We shall be relieved of all our impressions received by mundane exertions by something positive from the other region. It will produce in us apathy for picking up knowledge by such exertions. Exertions through the medium of the senses will lead to a wrong direction.

Let us leave off the challenging temper, offer our lending ear and hear what the messenger says. We will clear up doubts by interrogatories. The messenger need not be targeted as our flatterer. He will be speaking in the most insolent way. He will undeceive us by bitter words. If we have any hankering for the Truth we should submit to listen. The first duty of the messenger of the Absolute is to cut off our wrong impressions, to change our taste. It is an unpalatable duty. But we shall make progress by his regulation. You should be prepared for bitter words for the undoing of whatever you have learnt. "You should only hear Me and I take all responsibility." The Gita gives us this assurance.

"You need not be anxious for looking after your interests. I will look after all your interests. When you have surrendered unconditionally leaving aside all acquired impressions I will look after your interests and you need not be any more anxious about them."

It is this kind of temperament that alone would lead us to all that we desire. If we simply go on puzzling over the thoughts of all the speculative philosophers, etc, we shall only be misled. If we prove to be peaceful and avail of the chance of lending our ear to the Transcendental Sound, we would make progress towards the Absolute and be relieved of all impediments. Hearing of Transcendental Sounds and descriptions is the medium that should be taken recourse to. This alone is wanted.

Visualizing enterprises are not required. That is our present habit. But we need not be puzzling with that. We should only pay sufficient attention to the Transcendental Sound. We shall only put questions to be met by the messenger who is well up with all information. He is a practical guide. One who has got the transcendental treasure can give us something to meet the expenses of our journey to that region. Otherwise we shall be cooped up and our days will pass for nothing.

The theistic side of our disposition should be cultivated with all patience. We should have the determination to hear patiently what graciously comes- to us from, that quarter. The true spirit or God- loving spirit is necessary when we want to single out the genuine messenger. We should then be charmed to find

that every wish is fully satisfied and that we are no longer dissuaded by any preventing temptations. Firm affinity for serving the Absolute is the one essential criterion for being successful, the first thing to pray for.

The next thing is to abide by Ills providence and wait-for His messenger who has every inclination to serve Him, to devote everything he has for the Absolute' and has no wrong aptitude to deceive. Every Elevationist is a deceiver. Every Salvationist is also a deceiver as the selfish motive of neither would trace the True Transcendental Object. If one has any selfish motive he will be summarily dismissed as he has no desire to hear but only to look after his present temporary interests. But the seeming present interests are really doing him harm. If he surrenders them to Him He will do everything to shake off his lure of all temporary interests.

Most people are attending to the senses. They are thereby misguided in selecting the messenger of the Absolute. Elevationists are troubled by men who deprive by enriching them by the present comforts of his senses. All Paradise seekers belong to the category of fruitive workers who purpose to get pleasure through the senses which they hope to retain in next life in order to gain pleasure there. The soul should be intelligent enough not to have such wrong desire. Our longest lien in heaven will end when the— destructive energy will -act and we shall be thrown off. On this plane the destructive energy has greater potency than the building energy.' Such temporary' enjoying mood should cease in a truly intelligent- being. We should not 'be indulging in such mood. The temporary situation in heaven comes to an end automatically when all resource of good qualities of the enjoyer is exhausted. Such a person after such repeated disillusionment begets the desire to follow the wrong process of seeking after salvation with the object of merging his individual soul with the Oversoul. By much process we lose ourselves.

Our need is that we should be ever exercising all our efforts for the attainment of bliss. This need we are also feeling at present. But the pseudo salvationists advise that we should commit suicide to be relieved of every thing. But this sort of salvation has very little lien to disturb my thought. Such sort of advice of salvation should be non-co-operated. What kind of freedom will it be if their is no location for me? This is altogether wrong. I require eternal understanding, existence and bliss for my own individual self. This can only be had by coming in contact with the Transcendental Object Who is never subject to change in space and time.

Through devotion i. e., by serving the Absolute Person, we can have what we need. The Absolute is not to be identified with' any Nature's product. He cannot be enjoyed. But on the contrary, He is the Sole Enjoyer. We feel pain and pleasure. We welcome all sorts of bliss, we discard all pain. So we are agents for receiving uninterrupted bliss. We require help from other things e. g., such external helps as food to be consumed, air for breathing, etc. This experience has given us to understand that we always require help which is not to be supplied by us but by some other things. We require such help at every step.

If such help is coming from transitory things to one who cannot retain his position for eternal time, such help will be quite inappropriate and inadequate. It will be useless for our purpose. If we are only helped by the Absolute we may get our true remedy. If we understand this we would know that the path of devotion to the Absolute is the only path of our true salvation and true elevation.

The securing of<sup>5</sup> pseudo-elevation and pseudo-salvation available by our own initiative can not be described as the royal road. That help can only come from Him. If we serve Him, co-operate with Him, if all our pacts are restricted to Him, He will certainly have mercy and guide us. In the Gita, the Divine Personal Godhead gives us this assurance, "Surrender everything you consider you have, and with a pure soul come to Me, leaving your mortal coils and your mentality. Because you are denied, you are misled and I will give you everything that will convince you that the path of seeking everything from the All-powerful is the only proper one and this will give you everything and all other paths will take you away from your object.

It is asserted by all God-loving people that Godhead being the Fountain-head of all energies displays His Eternal Manifestations both in transcendental and mundane regions. In the phenomenal existence, He is targeted as Nature or the Dependant Fountainhead of the supreme Authority Godhead. The phenomena represent her service to a sensuous agent who is sometimes considered as a part and parcel of phenomena. The different attributions that are to be found in matter have got different denominations from their essence or spirit. So, the spirit is considered to be nontransformable. God-head being the Fountain-head of all energies has had the authority of delegating an inconceivable power to retain the eternity of the Spiritual Kingdom opposing to the conception of the investigators of the temporal world. In determining the energy conferred on phenomena, we find the three different phases of quality. And this quality is fully restricted in quantitative reference and liable to be intermixed with one another. The qualities

are known in three different aspects, when we take into account the question of time. Prior to the existence, along with existence and after, the existence are the three different stages of the said quality. This quality when projected in space, we get two dividing lines which form the four walls of a particular object. So the question of limitation is an invariable factor inherent in matter. In the Spiritual Realm the questions of time and space have no separate identification to perturb the peaceful monistic view, though such monism does not prevent the variety of Eternal Manifestation. In phenomenal observation time and space prove to intercept the idea of numerical monism whereas in the Transcendental Region of Spirit they offer no resistance or discordance in reference to finite shortcomings. The decent or the vulgar, the ribald or the non-ribald, the high or the low, the wide or the narrow have got contrary aspects which prove detrimental, to our desired facilities in this world. But on the other hand when we are carried to the Region of peace and harmony, these qualitative functions offer us ample facilities jibing the frailties of natural products.

The quality of Transcendental nature is known to us as proper eternal Power of the Property which is identical with the Proprietor Himself. That transcendental Power or Energy is classed in three divisions, *viz.*, the Energy proper of His own, the Energy of His physical possession and His Energy lying in the demarcated position between the former two. When we are brought to view His own, we see in Him three esoteric aspects of His own Potency, *viz.*, His All- harmonizing Power, His All-knowing Power and His All-pervading and permeating Power. The Allharmonizing Energy acts to keep up the relation of Existence with knowledge. His pervading and permeating energy acts as the cementer between two specified energies i.e. knowledge and harmony. And His All-knowing Energy acts as identifying the equal distance of Existence and Harmony. So all energies in Him are not contending with one another, but serving as friendly dependents of the Supreme Authority. But the case is otherwise in mundane phenomena. The qualities prove to be contending with one another in order to keep up their respective properties.

The School of Pantheists differs from the Devotional School, when it cannot distinguish between the energies found in phenomena and different phases of eternal energies that create, transform and conduct the material World with that of his own where Harmonizing Power brings all in monistic order. This monopoly of God-head is wrongly viewed by the fiendish spirits who revolt against the Fountain-head of all harmony. They ignore the Existence, Perfect Knowledge and harmony of God-head and try their level best to accommodate

the All Energetic Personality into their cavity of finite but wrong observations. They are prone to reconcile the different tracks of theism and atheism into agnosticism and skepticism. Their attempts fail when they want to justify to identify the mundane energy with the transcendental in as much as the latter the subject of their inspection is not covered up in their present predicament.

Even a most thoughtful reader is found to err when he states that even associated counterparts are in the same category with that of fettered souls. His clear idea of different energies of God-head cannot but agree with our view when we are confident of different phases of energies and their manifestations. The erring aptitude can equally chalk out his path of confounding Krishna with *Karshana* when he can acquaint himself with distinctive phases of manifestations due to the Energetic God-head and His energies.

We are so much averse to render our service to the All-knowing Oversoul that we claim our existence in an atmosphere surcharged with common errors. The very expression ‘Absolute Truth’ is sometimes followed by a pronoun indicating the neuter conception of Godhead in lieu of His unlimited Power of initiative organization. The word ‘Absolute Truth’ when used in neuter gender in our present-day atmosphere, is meant for the mundane bibliography and not intended for Spiritual Realm. In the case of Absolute Truth, the pronoun ‘he’ or ‘who’ should be used, instead of ‘it’ or ‘which’, as we must not deviate from the Eternal Existence of Personal God-head and His Spiritual manifestation void of any mundane discrepancies. If we ignore the Power of All-mightiness in God-head we would prove ourselves to be aloof from the ever- existence, ever-manifested Spiritual Kingdom.

We are proud of our ego. We are either given to judge sinful and pious acts or think how we can lord it over others by acquiring power. These are all base self-glorifications. But one devoted to Sri Chaitanya says that all desires actuating every object from the pillar to the highest being (Brahman), all labor for worldly possessions, all longing for enjoyment and every kind of renunciation after satiety, are all pseudo-existent and evanescent i.e., subject to change and time. When we lose anything so acquired life seems to be vacant and useless. But it is quite futile to try to straighten the tail of dog such being the end of all enjoyments in the fourteen spheres. All pleasures acquired as the fruits of worldly work are transitory.

Carried away by sense-perceptions of eye, ear, touch, taste and sound we turn into ego-worshippers. In this state the pure activity of the soul lies dormant.

Then we also desire the pleasure in heaven. And when such ideas are strong in us we err by identifying ourselves with this mind which thus seems to be the enjoyer of the things of this world. This propensity for selfish, enjoyment deadens the pure function of the soul. But the soul knows that Sri Krishna is the One Absolute Truth.

Sri Narayana is the embodiment of His Majesty. Narayana though is the ultimate source of the Absolute Truth, Krishna's transcendent designation, form, qualities, and sportive activities (*Lila*) excel Narayana's Majesty by His display of sweetening Beauty. In Krishna the fullest majesty is mellowed by the most delicious sweetness (*Mad^hurya*) which predominates. When we do not know all these and forget our true selves we cannot understand the activities of a Vaishnava and the transcendental truth underlying such activities, and so give ourselves up to worldly enmity and friendship, taking things transitory and illusory as eternal and real.

Secondly, Krishna is completely all-cognizant. Material objects are not self-conscious. God is ever existent. It is, indeed, through mistake that we consider ourselves as Brahman. It is only then that such useless arguments for the effacement of all super-sensuous diversity or variety in Absolute Truth, take hold of us. The function of the spirit is clogged and our minds run after worldly enjoyment. The materialized mind thinks that sensual enjoyment is obtained at Krishna's Feet. But at the Feet of Sri Krishna everything is spiritual and not an object for the gratification of our senses. When truth is obscured in us and carried away by egoistic tendencies we take things material as of the spirit.

Krishna is bliss. In Him dwells perfect joy He is the embodiment of it. Sensual knowledge or joy is not perfect —therein all our longings are not realized. Under the spell of sense perceptions we imagine that there might be unalloyed happiness in ego-worship or in the *kaivalya* state of Patanjali. -

All seeking after joy is the function of the soul. When the desire for joy wakes up in our minds we commit a blunder in running after worldly objects and enjoyment. It is only when we receive a spiritual sight of Krishna, that we understand that His service must of necessity, be the sole aim in life. As long as we thus hanker after our own pleasures we try to enjoy. the world-through the senses and are given, to hollow argumentation. But this world is not made for our enjoyment. When spiritual bliss will appear in us like the incessant flow of oil then shall we be truly tied to the Feet of Krishna.



Such numerical variety as that of one two and three exists only in worldly diversity. This diversity acquires a certain inexpressible sameness in the worlds of spirit. Then we can appreciate that Krishna alone is the eternal Truth Absolute. When the very existence of Truth and sentiency in our own selves become solely relative to Him only then we are established in our real normal state.

At present many false meanings have been imported into the word devotion. Regard for one's parents, loyalty to man, obedience to the teacher, etc. pass as *Bhakti*. But the root *Bḥhaj* means 'to serve'. If we do not clearly judge as to what must be the medium of that service then it is sure to be misapplied.

This is the quarrelling age. The senses, which are our enemies, are now very powerful; and crores of thorns choke the path of pure *Bhakti*. I am quite at a loss to know what I shall do or where I shall go unless Chaitanya Chandra shows mercy unto me.

We live in the *Kaliyuga*; this is an age of strife. So it happens that the self-luminous path of pure devotion is completely covered up with millions of thorns in the shape of foolish argumentation and wordy wranglings. In these circumstances it is absolutely impossible to have the 'knowledge of pure devotion without the mercy of Chaitanya Chandra. Sri Chaitanya Chandra is Krishna Himself. He is the God-head. It is possible only to know Him in spirit. The atomic theory of the world knows nothing of that service.

In the variety of His manifestations the Absolute Truth Himself is to be determined from Narayana. In Krishna exists Narayana Who is His Majestic Form. Baladeva is the manifestation of His Self He is the all-pervading Over-soul. With the revelation of the function of Supreme knowledge in our soul, we come to know that Krishna is the Absolute Truth. He is also perfect bliss, reverence does not stand in His way. Intimate service cannot be rendered if one is actuated by reverence, yet Krishna is the eternal object of the devotees whole-hearted service. But He is to be served with the ever-existent senses of the soul. We cannot serve Him through imagination or sentiment. Super-sensuous knowledge of our relation with Him is essential. There is nobody whom I can call my own except one who is solely devoted to Krishna. Krishna alone is the one object of my service. This faith is the one glory of the Vaishnava. This is the supreme necessity of life. Material fame full of the idea of selfish enjoyment is never desirable.

Godhead is eternal. We cannot attain to Him unless we realize He is bliss Himself. One confined within his psychic range in a hundred ways, cannot know what God is and so accepts things other than God as objects of his worship. Unable - to understand 'the' true subject and object of enjoyment, as well as the nature of enjoyment itself he imagines the world as created to afford him every kind of pleasure. This materialized mind strives only after selfish enjoyment. By this fleshy form we cannot serve.

The *Shastras* furnish us with a connected history of the worship of Krishna through the ages. The Scriptures divide a cycle into four *Yugas* viz. *Satya*, *Treta*, *Dwapara* and *Kali*. We live in the *Kali yuga*. In the *Satya yuga* there was no distinction of caste or *Varna*. There was only one homogenous community the name of which was *hansd*. Vishnu was the only God worshipped by this community whose spiritual guide went by the name of *Paramahansd*. Towards the latter part of this *Yuga* the tastes of the people in matters spiritual came to differ. Some in quest of material prosperity began to worship other gods and goddesses. This deviation gave rise to the terms '*daivd*' and '*Asurd*'. The devotees of Krishna were designated '*daiva*' and those who did not worship Him were called *Asura* (Padmapurana). Thus while Prahlad is called a '*sura*' is one belonging to the '*daiva*' class, his father *Hiranyakashipu* is named '*asura*' for his hostility towards Vishnu (Krishna). In the *Treta* Age this variation of tastes became wider and gave rise to the division of the four *Varnas* of *Brahman*, *Kshatriya*, *Vaishya* and *Sudra*. The *Brahmanas* were those who worshipped only Vishnu (Krishna). Those people of the other *Varnas* who developed this tendency to strict monotheism were also freely admitted into this class. Thus Vasistha who was a *Brahmana* admitted Visvamitra, a *Kshatriya* into his class when the latter showed *Brahminic* tendency. The '*suras*' or '*daiva*' class of the *Satya yuga* now came practically to be represented by the *Brahmavarna*. In the *Dwapara Yuga* this progressive variation of tastes became still more extensive in consequence of which the different castes and creeds had their origin and there appeared subgroups within the class of *brahmanas* also. Charvaka, a *Brahmana* by class, held non vasshvaite ideas for which he was contemptuously called by the theistic *brahmanas* as an atheist or *rakshasa* (a demon). This scornful epithet was also given to Ravana in the *TretaYuga* for his enmity towards Rama Who is same as Krishna. Due to this degradation of the *Brahmana* class very few even of those who called themselves *Vaishnavas* retained the characteristic of the original '*hansd*' community. The mass of the *Brahmanas* ceased to designate the themselves as *Vaishnavas* and to be the repositories of

the Vaishnavite tradition. Thus we find Romaharsana and his son Suta, not hereditary Brahmanas explaining the Bhagavata to a huge assembly of leading Brahmanas.

The claim that Vaishnavism embodies the eternal, and only function of the jiva soul in his eternal state of perfect rational existence may appear at first sight to be opposed to the experience of this world. Vaishnavism is no doubt represented by a vast and varied literature in almost all the languages of India and all persons are in a position to appreciate more or less the devotional fervor and aesthetic quality that are the special characteristics of this literature. But in spite of the admitted sweetness, gentleness, beauty and fervor that permeate every part of Vaishnava literature and make it, in the opinion of many competent persons, perhaps the most glorious heritage of India, there seems to be lacking any historical evidence to prove that the community professing Vaishnava faith has been able to attain any signal, social, political or economic success. On the contrary there are not wanting hostile critics who do not hesitate to regard Vaishnavism in some of its forms as a main cause of the backwardness of India which they attribute to the influence of Vaishnava teachings and practices involving, in their opinion, the virtual denial of the ordinary principles of moral life as well as the most elementary needs of advanced material civilization. The apostles of Puritanism and Activism are not likely to accept a creed which may be suspected of a partiality for sloth, passivism, childish ceremonial and credulity and which declares all secular effort whether moral, social, political or philanthropic as utterly powerless for the amelioration of the lot of man nay which regards them as the root cause of all the troubles that afflict this miserable world.

Vaishnavism says in effect that the soul who is an embodiment of the principle of pure consciousness cannot function properly in this material universe for the reason that here he finds himself dislocated from his own proper plane and banished from truth amid happiness. Its misery is due the fact that he confounds himself with a material body and mind and the relationship of the said body and mind with the material universe as the relationship between himself and his surroundings. The material body and mind in which he is at present doubly encased are a part and parcel of this world and as such are subject to the laws of this material universe. But the Soul is in a state of perpetual rebellion against the thralldom of nature and tries to dominate the laws of inanimate nature. He thinks that he can attain this mastery over Nature by making use of the laws of Nature against herself. He is confirmed in this view by the experience of

material growth but his activities are all motivated by the fear of material death and dissolution. He also tries to attain control over the material body and the mind which he regards as his properties and thinks that it is his duty to make the proper use of them by extending and developing the scope of his relationship with the material environment by their means. He thinks that he would be happy if he succeeds in such effort and that he would be miserable if his efforts do not yield what he regards as success or what he wants to have for being happy. It is not, however, possible to define the nature of happiness that is desired by man in terms of material conditions, static or dynamic. The power of being happy and miserable belongs to the animate soul alone. He being self-forgotten wants perpetually to have certain things and is unhappy if he is in a state of want. This makes unhappiness his normal condition in this world. The physical body and mind have no conscious wants of their own. They do not possess the power of initiative which belongs only to the soul. But the wants of the soul are never satisfied by any worldly facilities because these facilities being out of his plane have no real relation to himself. The phenomena of growth and decay which seem to be identical with life are really external and material though apparently invariable, concomitants of and have no relation with, the vital principle itself. They are merely states of the body and mind. The Soul confounding himself with the body and mind in search of his proper function regarding the phenomena of growth and decay of the body and mind as dependent on a certain combination of material conditions chooses to identify himself with all such activities of the body and mind that take place in strict and passive obedience to the laws of physical Nature.

This worldly sojourn of the soul has no doubt been purposed by God for His benefit. He has, therefore, real and definite duties here while he continues to be yoked to the body and mind. The growth, decay and dissolution of the body and mind are phenomena of physical nature and take place in accordance with her Laws. The soul cannot change or modify the course of the Nature. The body and mind function in strict accordance with the Laws of their constitution. Their activities and their results are predetermined and form links in an endless series of cause and effect. The fact that the soul considers himself competent to understand their purpose and the cause of their apparent success and failure is an instance of his own subjection to the deluding cosmic process which uses him thus for serving the purpose of Providence. We shall be utterly mistaken if we suppose that we possess any power over cosmic evolution. The world ever moves on using our bodies and minds as every thing else on the material plane as its passive tools. In this matter we have no option but to obey her. We are

being driven forward and backward by the iron laws of Nature. Empiric Science brings the working of Nature home to the consciousness of humanity in order to persuade man to submit to Nature by the realization of his utter helplessness.

But the cosmic process as gauzed up in Nature has no power over the soul in his free state due to the difference of plane. The subjection of the soul to the laws of a foreign mistress is the result of his own deliberate choice. He can easily revert to the state of free existence by the exercise of the same freedom of choice. But free existence does not mean mastery over others. Free existence does and can mean only constitutional existence in the transcendent region. The soul is a tiny particle of Universal Soul. By his constitution he is subject to the spiritual power of the Divinity of which he is a constituent part. When he chooses to function in his own position in the spiritual system and in subordination to the laws of the spiritual realm he is constitutionally free. Whenever he chooses deliberately not to serve the Absolute he thereby *ipso-facto* loses this natural or free state and is compelled to submit to the Divine Will under pressure. This thralldom he learns to prefer to real freedom by the tricks of the illusory Energy of Godhead '*Maya*' which creates the world by the Will of Godhead in which Godhead makes Himself invisible for the benefit of the *jiva*. In this world the *jiva* finds ample scope for his atheistic activities which only result in ever increasing misery and disappointment. He wants to be master but finds himself really powerless and compelled to serve not Godhead but a power that is wholly alien to himself. This is the only alternation to utter annihilation which should be the instantaneous consequence of his abandonment by Godhead. Godhead does not wish to destroy those *jivas* that are averse to His domination. He offers them something which is infinitely better than what they themselves want in lieu of His service and which completely satisfies although He is intended ultimately to cure their disloyal inclinations. If He had offered them what they themselves want it would be their own destruction. They want to be masters, or in other words, to be merged in the Absolute, i.e., to cease to be—whereas they are really servants in substance and by their constitution. When the *jiva* wants to be identified with Godhead he can be neither. He must be either *jiva* or nothing at all. Godhead must maintain the *jiva*, if he is to exist at all. Godhead does not refuse to maintain those *jivas* who do not want to be maintained by Him. If he did not do so, they would cease to exist. He allows them to imagine that they are self-maintained but maintains them nevertheless. But as a matter of fact they are really unable to maintain themselves without support from Godhead. This is recognized even by the fallen soul when he prays to God for his continued maintenance in the way that he likes. He does not want

to be ruled by his Author or Master. He wants to pursue an independent course with the help of the power of Godhead! But Godhead's power can never act in a really subordinate way and hence it is necessary as the only way of saving his existence to produce the illusion in the fallen soul that he is being served while he is being really dominated. This is the untruth which is necessary for the existence of *jiva* in defiance of Godhead.

So long as the fallen soul pursues the goal of dominating the powers of Nature, he continues on this track of self-destruction. He is mercifully and sternly prevented from realizing his disloyal suicidal ambition fully. Material civilization is built up by the illusory power of Godhead to keep up this false existence of the *jiva* soul which has rejected his natural life. The illusory power, however, really plays into the hands of the spiritual power of Godhead. She tries to drive the *jiva* to seek the shelter of the spiritual power by his experience of the miseries and disillusionments of a false existence. The fallen soul's proper function in this world begins the moment he realizes his true state of affairs. He then agrees to cooperate with the illusory power for the remedy of his mortal disease of disinclination to serve the Absolute Truth. He, however, takes a long time and a long course of sufferings for radical cure. So long as the least trace of the poison of disloyal inclination is left in the soul the illusory power prevents his entry into the realm of Godhead. It is indeed impossible for the fallen soul unassisted to undergo successfully the trials of the purgatorial process. Godhead sends His best beloved Associated Counterpart into this world to help the fallen soul to go through this ordeal successfully. Obedience to Godhead's Associated Counterpart is the only means of liberation from the clutches Maya. Spiritual scriptures have also been manifested in this world by Godhead for the same purpose. They enable the fallen soul to find out and have faith in the spiritual guide and believe him to be the person sent by Godhead Himself to rescue him from, the clutches of the illusory Power.

It is, therefore, not necessary for the *jiva* really to go contrary to the current of this world if he wants to do his duty by Godhead. All he has to do is to realize his own fallen condition and to have a real desire to be restored to the state of grace. He then searches for the good preceptor to obtain the method that he is to follow to obtain deliverance. The good preceptor teaches him to believe in the eternal method represented by the scriptures and by his own example and precept enables him to understand and practice the life recommended by the Scriptures or *Shastras*. This life is then found to accord with the real purpose of Nature herself although it may not at once appear to be so to those misguided

people who continue to trust themselves and their futile speculations for the attainment of the goal of domination over her which is the product of their diseased imaginations.

When an individual or community attains to the spiritual outlook, such occurrence need not necessarily be accompanied by an appearance of material prosperity. All the circumstances of this world come to such persons as opportunities of service provided by Godhead Himself. They include the varying conditions of their minds and bodies among such circumstances. They are thus enabled by the Grace of God, so abundantly provided, to rise above the cares and anxieties that afflict those who are ignorant of the substance of themselves and of their relationship to the things of this world. Those, who are spiritually enlightened, covet nothing of this world for their own selfish enjoyment. They employ their bodies and minds and all the circumstances of this world in the incessant and exclusive service of Godhead. They are neither workers nor idlers in the worldly sense as they have no hankering for worldly enjoyment in any form. They do everything by reason of their connection with Godhead and in order to serve Him. Such activities although they do not belong to this worldly plane benefit the workers themselves and humanity at large in the only real sense. But the nature of the activities of a Vaishnava is not comprehensible to the materialized mind.

We need not suppose, therefore, that the prospects of material civilization will either gain or lose in the worldly sense by such spiritual activities. The course of this world is determined by the laws of physical Nature. Spiritual activities raise us above passive subordination to the irresistible forces of Nature, as they belong to a different and higher plane. Their Value or location cannot be expressed in terms of the changing circumstances of this visible world. They obey a Higher law which dominates the laws of physical Nature. The Vaishnavas who consciously obey the Laws of the Spiritual realm also dominate physical Nature but not in the so-called visible material or illusory but in the real or spiritual sense. Those who follow the Vaishnavas are freed from the crushing slavery of this false existence by attaining to the spiritual service of Godhead and find themselves employed in accordance with the eternal needs of their souls without being thwarted by the current of this world. From the moment they are conscious of this, they begin to function on the transcendental plane. The wheels of physical Nature ceaselessly and relentlessly grind all those Who pursue the objects of this world for the gratification of their minds and bodies. Empiric science which misleads its votaries with the promise of selfish worldly

advantage is, on its own admission, powerless to do so in the face of the incalculable and overwhelming forces of physical Nature. Empiric Science can never actually make us the lords of Nature.

The mastery over Nature which is gained by the servants of Godhead is different in Mind from that which is vainly attempted by empiric science and which is never actually realizable. Mastery over Nature is attainable only for the purpose of serving Godhead not for selfish enjoyment. The material is the external enveloping face of the spiritual. It is the inner, spiritual reality that lays itself bare to the vision of the devotee of Godhead who is willing to server Godhead and Him alone therewith. To those who are lacking in spiritual vision, the activities of the devotees of Godhead refuse to manifest their real nature. Oh the contrary worldly minded people due to the limited range of their perverted worldly vision are disappointed on finding that spiritual activities are not necessarily followed by material improvements in the sense desired by themselves.

The real object of human life is not to accommodate worldly treasures to be left behind at the termination of a limited existence. The object of all life is to serve Godhead. That civilization is alone real which helps its votaries to attain this one thing needful. The external form of the real theistic civilization may displease those who prefer the shadow to substance, the illusory and transitory to the true and the eternal, death to life. But the wants of our souls can never be really satisfied by anything short of the Absolute Truth. We happen to be so by our eternal constitution. We are under a delusion when we look to any other quarter for relief. Any one who may be inclined to give a sincere and unprejudiced hearing to the voice of the Absolute Truth is bound to be convinced of the reality of its contentions, *viz.*, that man can be liberated from the delusions of his false existence only by attaining to the exclusive service of Krishna, the Absolute Person, that such service can be learnt only by the method of convinced, rational submission at the feet of the servants and of the servants' servants of the Supreme Lord, that this is the message of Vaishnavism taught and practiced in this Age by Sri Chaitanyadeva for the deliverance of all fallen souls and that there is no other way of attaining the life-eternal except by the method of Sankirtana of the Holy Name recommended by the Scriptures and made available to all fallen souls by the mercy of Sri Chaitanya and His devotees.

Sri Chaitanya teaches by precept and example the Full-Truth regarding the nature and functions of the individual soul and nothing that falls short of the Pull-Truth can fully satisfy the wants of the little soul. It is possible to serve



Krishna under all circumstances. That individual or society is really blessed which uses such opportunities as are provided by Krishna for serving Him therewith. There cannot be any discord or want of harmony in this world if we make up our minds to really serve Krishna and betake ourselves sincerely to the feet of the good preceptor for obtaining the real knowledge of such service. It is not possible for us to understand the nature of the spiritual service of Godhead by means of our mental speculations that are by their nature confined to a limited view of the objects of three dimensions only. This fact may be pleasing to our vanity which is the cause of our present degradation and misery.

Once the soul awakes to a perception of the Real Truth it easily gets rid of unnatural domination of body and mind. It becomes the master in its turn and compels the mind and body to obey itself. Under these circumstances the mental and bodily activities of the *jiva* undergo a radical change and become spiritualized or dominated by the soul.

The awakened soul says In effect to the mind and body, "I am not identical with you. I do not want what you require. I have so long believed that I was identical with, yourselves and that our interests were the same. But I now find that I am really and categorically different from you. I am, made wholly of the principle of self-consciousness while both of you are made of dead matter. Being matter you can act and be acted upon by matter under the laws of Nature. Nature makes and unmakes you but she has no power over me. I am not benefited by your growth or harmed by your decay. You grow and decay by the laws of that govern your relationship with this physical universe. Falsely identifying myself with you I find myself compelled to suffer pain and pleasure due to physical vicissitudes that overtake you. I find myself unnaturally yoked to your functions such as eating, drinking, producing thought etc. and am forced to believe them to be my own functions by which I am benefited. I shall have of course to stay with you as long as it is intended by providence that I should suffer the consequences of this unnatural alliance with you. But I shall from this time do nothing to please you. I shall permit you to do only what I consider to be necessary for my well-being, viz., getting back into my natural position of free conscious existence unhampered by the unnatural domination by longing for material enjoyment. I refuse to be any more a slave of the sensuous inclinations of the mind and body."

This awakening is the result of unconscious association with liberated souls who are always coming down into this world to help us out of the fetters of worldliness. The awakened soul is now in a position to listen consciously to the

voice of the Absolute Truth that is ever knocking at the closed portals of our offending ears for admission. It now believes in the tidings of the spiritual Scriptures and also in the necessity of understanding and adopting in life the teachings of the Scriptures. As soon as this disposition is sincere the necessity of seeking the help of a proper spiritual preceptor is really felt. It begins to distinguish between a liberated and bound soul. It also realizes clearly that it can be helped only by the former. It is the inevitable characteristic of the bound soul to deceive itself and others. The bound soul can never understand nor is ever willing to recognize its utter incompetence to grasp the real meaning of the spiritual truths recorded in the *Shastras* because they are under the domination of the mind and body which being things of this world are naturally unfit to understand the nature of spiritual communications. But awakened souls have no other function than helping the bound *jiva* to regain its spiritual consciousness. The cooperation of the bound *jiva* is necessary for this recovery of its lost consciousness. As long as the bound *jiva* retains any liking for things of this world it is unwilling to receive the words of the *Sadhu* or the real meaning of the spiritual Scriptures. The *Sadhus* and the *Shastras* tell us that we have really nothing to do with the things of this world but much to do with the things of another world which is categorically different from this, that it is possible for us to enter upon our proper function even in this life, that the method by which this deliverance from the thralldom of our present false temporary existence can be obtained is recorded in the *Shastras* but in order to be able to really understand the message of the holy Scriptures it is necessary to listen to its exposition from the lips of a *Sadhu* who alone possesses a real knowledge of it.

If we are thus convinced of the necessity of consulting a real *Sadhu* we should be able to find him out and he will explain to us the mode of life recommended by the *Shastras*, which we should lead in this world, for the benefit of our souls. The *Sadhu* is a transcendental person whose life is wholly regulated by the scriptures. The Absolute Truth is never partial or less than complete. The awakened soul of the *Sadhu* is necessarily and completely free from all touch of half truth. The life recommended by the Scriptures is the life that is led by the *Sadhu*. It is not possible for worldly persons to understand unassisted the nature of spiritual living because it is categorically different from the life led by themselves. This difference between the two is not confined to this or that isolated aspect. It is to be found in every single detail of conduct. The change from worldly to spiritual life is not of the nature of reform but is truly a complete revolution.

The person who is liberated from the bondage of the world continues to perform the ordinary natural functions of the body and mind apparently in the same way as one who is in the bound state. He also appears to eat and drink, sleep and die like ordinary worldly people. The process of eating of such a person is thus described in the *Shastras*: A person whose body and mind have been accepted by the Lord is privileged to approach the Lord and offer Him food and drink. The Lord is pleased to accept the food offered by such a person. By the acceptance of the Lord the food is spiritualized in the same way as the body and mind is spiritualized by their dedication to the Lord. This dedication of all food to the Lord is in the case of such a person truly an act of renunciation of all material food. The food that is accepted by the Lord is spiritualized and is changed into *Mahaprasad* or 'the great blessing'. The *Sadhu* accepts the *Mahaprasad* not for the purpose of appeasing hunger or for the acquisition of bodily or mental health and strength or for any other worldly purpose but with the object of being enabled thereby to avoid the traps laid for him during his sojourn into this world by sensuous temptations of all kinds including that of eating, and obtains by thus honoring the *Mahaprasad* the inclination for the spiritual service of the Lord. Honoring the *Mahaprasad* is thus different from eating, although to the uninitiated both may seem to be identical. The external form appears to remain the same although the real nature of activity is radically changed. The result is that whereas by mere eating the sensuous inclination is strengthened and by honoring the *Mahaprasad* gluttony and its attendant vices are radically cured.

*Mahaprasad* literally means 'the great favor'. The benefit to the soul that results by honoring the *Mahaprasad* is also open to the bound *jiva*. The Lord does not accept food offered by the bound *jiva*. But if the bound *jiva* honors *Mahaprasad* his soul is benefited. The food that has been offered by the *Sadhus* to the Lord is categorically different from ordinary food. To take ordinary food is harmful for the soul. By honoring *Mahaprasad* not only is the soul saved from the bad effect of eating but is positively benefited by obtaining the inclination for spiritual service. The *Shastras*, therefore, tell us to give up eating and honor the *Mahaprasad*. 'If the palate is conquered every other sense is conquered.' We can never be freed from the attraction of sensuous temptations until we give up eating altogether and learn to honor the *Mahaprasad*. By honoring the *Mahaprasad* our sensuousness is diminished and ultimately disappears altogether and it is only then that we are enabled to understand the real meaning of the *Shastras*.

The *Sadhu* helps the fallen *jiva* to regain his natural state of freedom from sin and constant service of the - Lord by bringing about descent of the transcendental Sound in the form of words uttered by his lips and the *Mahaprasad* in the shape of food that is offered by him to the Lord. The sound uttered by the *Sadhu* and 'the *Mahaprasad* are not things of this world. They are not identical with ordinary sound, or ordinary food which are only means for the gratification of our sensuous inclinations and appetites. The word of God and *Mahaprasad* cannot be enjoyed or in other words cannot be used for the gratification of the senses because they are spiritual. Those who enjoy the *kirtan* or any spiritual discourse or eat the *Mahaprasad* for appeasing hunger or gratification of the palate are guilty of sacrilegious acts which serve only to prolong the state of sin and ignorance of the greatest possible calamity that can befall the human soul.

The *Kirtan* of *Hari* is the constant and natural function of all the faculties of the *jiva* soul in the state of its freedom from all affinities with this changeable world because the Absolute Truth is identical with *Hari*. *Hari* has to be served exclusively, constantly and by all the faculties of the soul. The only function of the voice is to chant the *Kirtan* of *Hari* which is identical with and inseparable from the simultaneous service of *Hari* by all the other senses. One who does not employ his voice constantly and exclusively in chanting the *Kirtan* of *Hari* has no access to the service of *Hari* by any other faculty.

The *Kirtan* of *Hari* has therefore, to be chanted by being humbler than a blade of grass. There can be no trace of worldly vanity. There can be no seeking after any worldly advantage. The only object should be to please *Hari*.

Absolute Truth is a living person and not an abstract principle. He has the power of communicating His commands to us and expressing His approval and disapproval of our activities. No one who does not fully submit to Him can understand His command.

The Absolute Truth is not anything limited or partial, neither can it be divided. It is -not dependent on any condition excepting itself. It is always one and the same. Listening to or chanting of it is always and necessarily beneficial being the natural function of the soul. Any other view of its nature will stand in the way of that perfect humility the outcome of absolute submission which is the indispensable condition of its realization.

A chanter of the *Kirtan* of *Hari* is necessarily the

uncompromising enemy of worldliness and hypocrisy. As chanter of the *Kirtan* of Hari it is the constant function to dispel all

misconceptions by the preaching of the truth in the most unambiguous form without any respect of person, place or- time. That form has to be adopted which is least likely to be misunderstood. It is his bounden duty to oppose clearly and frankly any person who tries to deceive and harm himself and other people by misrepresenting the Truth due to malice or bona fide

misunderstanding. This will be possible if the chanter of *Kirtan* is always prepared to submit to be trodden by thoughtless people if any discomfort to himself will enable him to do good to his persecutors by chanting the Truth in the most unambiguous manner. If he is unwilling or afraid of considerations of self-respect or personal discomfort to chant the *Kirtan* under all circumstances he is unfit to be a preacher of the Absolute Truth. Humility implies perfect submission to the Truth and no sympathy for untruth. A person who entertains any partiality for untruth is unfit to chant the *Kirtan* of *Hari*. Any clinging to untruth is opposed to the principle of humility born of absolute submission to the Truth.

Those who serve the Truth at all time by means of all their faculties and have no hankering for the trivialities of this world are always necessarily free from malice born of competing worldliness and are, therefore, fit - to admonish those who are actively engaged in harming themselves and others - by the method of opposing or misrepresenting the Truth in order to attain the rewards of such a policy in the shape of a. perpetuation of the state of misery and ignorance. The method which is employed by the servant of the good preceptor for preventing such misrepresentation of the truth is a part and parcel of the truth itself. It may not always be pleasing to the diseased susceptibilities of deluded minds and may even be denounced by them as a malicious act with which they are only too familiar, but the words of truth from the lips of a loyal and humble servant of *Hari* possess such beneficent power that all effort to suppress or obstruct them only serves to vindicate to impartial minds the necessity of complete submission to the Absolute Truth as the only cure of the disease of worldliness. Humility that is employed in the unambiguous service of the Truth is necessarily and qualitatively different from its perverted prototype which is practiced by the cunning people of this world for gaining their worldly ends. The professors of pseudo humility have reason to be afraid of the preaching of the servants of *Hari* one of whose duties it is to expose the enormous possibility of mischief that is

possessed by the forms of spiritual conduct when they are taken to task for serving the untruth.

All animate beings of this world are Vaishnavas or servants of Vishnu, the all-pervasive Supreme Lord. All lifeless objects are also Vaishnavas. Those who possess the faculty of taking the initiative are Vaishnavas as also those who do not possess the power of initiative. The Highest of all persons Whom all these Vaishnavas serve, Who is the root and support of everything is Vishnu. The atheist is also a Vaishnava by constitution, but not by disposition. His aversion to Vishnu is due to the abuse of freedom of will which is the natural condition of cognition forming the staff of the individual soul. The atheist is unwilling to serve Vishnu. He is, therefore, deluded to serve Vishnu and he can thus exist only through ignorance which overtakes the soul although he is by constitution perfectly self-conscious. This is the natural state. The atheist is a disobedient servant of Vishnu whose existence is maintained by the mercy of Vishnu in the form of His deluding Energy which persuades the atheist to accept willingly the ignorant service of Vishnu under the impression that the atheist is his own master in doing so.

The word 'Vaishnava' does not refer to anything of this world, either directly or indirectly. It means the servant of Vishnu and has not been coined by the linguists of this world. An etymological meaning has no doubt been ascribed by grammar to the word Vishnu. Vishnu etymologically means the 'All-pervasive.' But the etymological meaning, although apparently perfectly intelligible and acceptable to all people of this world and for that reason also convenient for adoption as implying a sufficiently distinguishing attribute of Godhead, is not, however, the true meaning of the word itself.

The peculiarity of the word 'Vishnu' consists in this that it is transcendental, that is, part and parcel of the revelation. The Name Vishnu, in other words, is identical with Godhead Himself. This peculiarity inhering in the word is necessarily incomprehensible to the limited intellect of man. The word Vaishnava as the name of the servant of Vishnu is similarly identical with the devotee of God. The word 'Theist' is not claimed to have been revealed and has been coined by man and, therefore belongs to this world and is so regarded by all who use it. It has a worldly connotation and can have, for this reason, no reference to the spiritual except by way of analogy which, process can never be of any spiritual benefit to those who are not in a position to realize its analogical nature.

The Veda says, for Him there is no work nor any instruments for doing work. Nothing is found to be equal to or greater than He.

The power of the Supreme is heard to be various and is normally three, *vi%*..., Knowledge, Power and Work. He knows, but for Him there is no object of knowledge or knower. We target Him by the terms of the fourth dimension (*Turiya*) or the unlimited (*Vaikuntha*). He is the scorner of the knowledge derived from the senses (*Adhokshaja*). Such is Bhagavan, Who by virtue of His divine immeasurable power without being reduced to a position of subordination to the senses of the *jiva* chooses to maintain His own full independent existence.

We can understand the qualities of length, breadth and height. But the Entity denoted by the term Vishnu is not any of the objects included within the scope of the three dimensions. The Entity called Vishnu has an external form which is a mere toy for keeping our senses in play. Those who possess the knowledge of the Reality call those who mistake as Vishnu any Entity of three dimensions by the term illusionist (*Mayavadins*). The Vishnuvite Entity is not any of the products of physical Nature. That which is not apprehensible by the senses of man, from the fourth to infinite dimensions is termed Vishnu. He possesses the three-fold power called bliss-giving (*Hladim*), cementing (*Sandhini*) and perfectly knowing (*Samvit*) respectively. By the proposition that all peculiarities from this fourth dimension upwards are located in Vishnu is not an Entity that is conflated to three dimensions.

The sensuous knowledge of man is compulsorily limited to the linear, superficial and cubical. The empiricist can understand no more than the linear, superficial and cubical. He in Whom all supremacy, power, glory and the potency, all beauty are ever present is alone Bhagavan.

He is an indivisible fully knowing Entity. Vishnu is not to be supposed to be only one more of such objects as are observable within the circle of the horizon. He is indivisible, real, full knowledge. Indivisible knowledge is- not to be identified with partitionable knowledge. He is the basis of the principle of all renunciation. Is there anything that can be the measure of his detachment from selfish enjoyment? Renunciation signifies the absence of pleasurable activity. Whatever can be touched by the sensuous consciousness is liable to be enjoyed. But no contact with the Most Excellent Person *Purushottam* can be attained, no search can find Him in this world. In this world the indivisible manifestation of Vishnu is crossed by the divided manifestation of the creator (Brahma) and the destroyer (Rudra). Here the manifestations of Brahma and Rudra can be

understood, but it is not possible in this world to reach the manifestation of Vishnu by avoiding those of Brahma and Rudra. Nothing that is attainable in this world possesses the quality of renunciation of selfish enjoyment. If Vishnu could have been found in this world He could not have been declared the basis of the principle of all renunciation. He would then have been reduced to a god resembling ourselves, bound with the eightfold chain, but He ever dominates over the limiting power. All renunciation has its support in Him. It is for this reason that His Name is the Surpasser of all sensuous knowledge (*Adhokshaja*). This world is created by the external limb of Vishnu. Whatever has obtained a locus standi within the vacuum is not Vishnu. To be a divisible part of Vishnu is to be His illusory power.

*Bhagavan* can be served by the quality of devotion. If we regard Him in connection with abstract knowledge He is designated as *Brahman*. In connection with knowledge regarding the Supreme Soul we are enabled to approach close to Him. If after attaining His proximity we engage in serving Him, then the Entity who is the eternal object of service is called *Bhagavan*.

Vishnu is not a changing Entity. Vishnu has not sprung from any other entity that is different from Him. The thing which is the changing product of empiric knowledge or the process of control over the mind is subordinated to the senses. By knowledge *Brahman* is attainable, by Yoga the Supreme Soul is attained, and by the principle of service alone embodying full Knowledge and mental control (Yoga) *Bhagavan* is attainable.

It is by all means our duty to restrain the faculties of the mind from meddling with external objects. But is it practicable? Says the Bhagavat, the soul which is being always overtaken by lust and greed cannot be tranquilized so effectively by the methods of Yoga such as *Yama*, etc. as by the service of *Mukunda*. There are bears and tigers in the forest. If one enters the forest with the resolve of making a club by which to slay them so soon as they attempt to bite and with this intention begins to cut timber for making the club he has to forego the chance of killing the tiger if it makes its appearance before he has finished making the club. If before the attainment of realization (*Siddhi*) by means of Yoga one is liable to be slain by the tigers and bears in the shape of lust, anger etc.—the predicament that over-took *Vishwamitra*, the model Yogi, on his meeting with *Menaka*,—then the attainment of the wished for goal in the shape of the abeyance of the functions of the mind is rendered impracticable for good. The honey secured on the path of work for worldly well-being attainable with so



much difficulty is doomed to drain off like the honey of the lotus flower accumulated with arduous toil in an earthen pot with a hole that lets it out. By concentrating upon the activities of the outside world temporary peace of mind for the time being may be produced but by its means real lasting happiness or the supreme peace of the soul is not gained. Success is not attained by serving the shadow or without worshipping *Mukunda*, the reality that delivers from the bondage of worldly ignorance. Those who serve the symbol or shadow postulate the function of God in accordance with the requirements of the formula *Iswara pranidhanad vd* or in other words, although they admit God in a secondary way as a minor and not a necessary means of attaining their object they do not recognize any relationship with or necessity of God for themselves, their only object being the suppression of the functions of the mind. But those inexperienced schools do not understand that the suppression of the functions of the mind is never attainable by such methods. Salvation can never be gained except by the service of *Mukunda*. When we discard the service of the Lord we are swallowed up by the service of inanimate Nature. There is, therefore, no possibility of deliverance except by serving *Hari*.

He is called free in this life who has an active desire to serve *Hari* by Work, mind and speech in all circumstances. If I chance to meet with the damsel *Menaka*, in the midst of my activities for controlling the breath I am sure to be ruined. If I am attacked by the tiger while still busy in cutting the tree for making my club my success will no longer be possible. If *Hari* is worshipped why should one practice asceticism? If *Hari* is not worshipped why need a person practice asceticism? If *Hari* is both inside and outside what is the use of practicing asceticism? If *Hari* be not both inside and outside what is the necessity of practicing asceticism? We find many methods laid down in the *Shastras* but the best path is that of taking the Holy Name.

The *Puran Shastra* proclaims at the top of its voice the formula of the Divine Name, "*Hare Krishna Hare Krishna Krishna Krishna Hare Hare; Hare Rama Hare Rama Rama Rama Hare Hare.*" It says that if you want to be saved from the state that is normal for this age of discordant speculation adopt the Divine name which will enable you to swim across this ocean of Discord (*Ka&*). Between the Absolute Name and its possessor there is no such difference as separates the names of this limited world from their possessor. *Bhakti* is nothing but activities laid down by the *Shastras* that are performed with reference to *Hari*. If we pretend to worship Vishnu with the object of filling the belly then

such activity is not devotion *Bhakti*) but is only improper work (*Vikarma*) or offence (*Aparadha*). All endeavors for the satisfaction of relatives and the adventitious physical body is work (*Karma*) not 'devotion (*Bhakti*). Whatever function happens to be of the nature of the search for a way out of the miseries of this world is not worship of Vishnu. To all external appearance, these indeed seem to act as servants of Vishnu, but as they do not admit at the subsequent stage the eternal nature of the service of Vishnu therefore, in the words of the Bhagavat, they fall headlong into the abyss after having climbed with great difficulty to the steep edge of the transcendental position, by reason of undervaluing the support of Thy Feet. The sojourners on the path of work with the object of benefiting themselves enter the realm of death after their merits wear off.

By worldly work or worldly knowledge the *summum bonum* desired by the transcendental seers is never gained. It is only if one has the good fortune of listening to the tidings of *Hari* from the mouth of one who serves Hari in the measure of cent per cent of his activities that he is enabled to obtain the sight of the transcendental good and the bonds of his heart are snapped, all doubts are cut through and all worldly work is worn off. The continuous remembrance of the twin lotus Feet of Sri Krishna by destroying all the evils and dangers of the *jiva* multiplies his unbounded well-being. By the recollection of His Feet purification of the heart and devotion characterized by knowledge, wisdom and love attended with detachment from the world are gained. From the most effectual association with the saintly devotees (*Sadhus*), by continually serving with love those pure words on which they discourse that draw the attachment of the heart and the ear, these will soon arise and grow gradually faith, then liking and lastly amorous devotion for Me who am the Path for the stoppage of ignorance. The desire for one's own sensuous gratification is called lust. The desire for the gratification of the spiritual senses of Krishna is known as Love.

Krishna is the only Enjoyer of all objects in their unconditional state of existence, the only Master of all entities, the only Friend of all things, the only Son of all parents. The only sweet heart of all maidens. One to whom Krishna manifests Himself as the object of worship no longer serves any other object.

"What I am able to understand, what pleases me, what interests me, I will approve and what is not so I will discard." —This is what the seeker of selfish pleasure says to himself. What the Bhagavat says, the message of the good, is like the *myrobalam*. The servants of *Bhagavan* (*Bhagavats*) go about chanting

his good tidings. For those who are disinclined to listen to the message of the good the Bhagavat has the following provision of imprisonment with hard labor. The God who executes the cosmic law of doom (*Yama*) declares to His emissaries frustrated in their mission of death by the messengers of Vishnu. "Bring up before me for receiving their due

punishment those sinful mortals who are always averse to the sweet taste of the service of the Supreme Lord and being constantly addicted to mere domestic pleasures that lead to hell are deprived thereby of the bliss of association with the *Paramahansas* who are free from all selfish desires. Bring up to me for punishment those worldly people devoid of the service of Vishnu whose tongues desist from chanting the glories of the Lord, whose minds do not recollect the Lotus Feet of the Lord and whose heads never bend to the Feet of Krishna."

Vishnu is not a thing that is located within the Jurisdiction of our senses. Brahma, the Creator, stole the calves of Krishna under the supposition that Krishna was one of the objects subject to Himself and included under his creation. When Krishna broke the pride of Brahma by making manifest the exact visible figures of the identical herd of calves by the force of His own inconceivable power Brahma realising the omnipotence of Krishna addressed Him in the following prayer "Thou Invincible One, they alone in all the three worlds can conquer Thee, Who remaining in their own positions with the help of their ears, listening to the tidings of Godhead chanted by the mouths of *Sadhus*, giving up with body, mind and speech the desire for accumulation of empiric knowledge by adopting the ascending method of reasoning dedicated to selfish enjoyment, turn their faces in the direction of service by being firmly disposed to submission. Great ones! Those who for the purpose of gaining an isolated existence adopt as beneficial the knowledge regarding worldly enjoyment by giving up the service of Godhead obtain only misery. Just as a person is disappointed by pounding husk from which the grain has already been extracted by finding nothing inside it, so also only suffering is found in the end to be the fruit of their labor."

The holy Names of the Godhead are not fabrications of the human brain like other names current among the nations that refer to things of this world. There are no doubt also epithets of Godhead coined by man. Such epithets need not be classed with the real Names. The Names 'Vishnu', 'Krishna', etc., are the eternal Names of the Godhead. As such They are identical with the Form, Quality, Activity and Paraphernalia of the Absolute. The holy Name of Godhead possesses this additional power by the will of Godhead that He is the first to

appear in this world to the Truth-seeking cognitive faculty of the soul who is not satisfied with worldliness. The spiritual nature of the holy Name and His descent into the purified consciousness of the sincere seeker of the Truth is the only means of spiritual enlightenment revealed by the Scriptures available to us. The holy Name in the Form of the word or spoken Sound belongs to the realm of the Absolute, The holy Name is Godhead Himself and is the source of all cognition. The cognition of the individual soul of man is derivative, conditioned by the will of the Source. The limitation of human cognition is willed by the source. Deliverance from limitation also proceeds from the same quarter.

So long as the ban of limitation . is not lifted from the cognitive faculty of a person he is unable to realize the real nature of the holy Name even when He chooses to appear in this world in the Form of the spoken Sound. It is open to the Sound or Name Himself to lift the ban. It is His will revealed in the scriptures to lift the ban if the individual soul is sincerely inclined to seek for real enlightenment, which can only be by grace.

Atheism is nothing but refusal to recognize the supreme necessity of Divine Grace and, by implication, of the implied necessity of receiving enlightenment from the servant of God, in the form of the spoken Name. Any concession in the matter of nomenclature is thus a concession to the atheistical disposition. The atheist alone can insist on his own concocted terminology in pursuance of his principle not to recognize the necessity of Divine Grace and its implications. Such persons are not likely to be benefited by any discussion of the subject of the Absolute and are excluded from real participation in such discussion by deference to their own bad logic.

The term 'Theism' which is so current and is regarded as being properly applicable for designating the revealed creeds, is not free from very grave defect for the purpose of expressing the real Truth. Theology should not allow itself to degenerate into a mere speculative science on a line with the empiric sciences. There is a real Subject of investigation for theology Who is categorically different from the subjects of investigation of the speculative intellect. This clear demarcation must be preserved; with sufficient care which cannot well be expected from those who are themselves wholly ignorant of the Truth. No competent mechanic will agree to run his locomotive except by the proper method because he really means to run his machine. The speculators on the Absolute are not in the know and should be wise enough to have the modesty of their, utter ignorance. They should not regard the conduct of the hypothetical mechanic as either narrow or orthodox for the reason that it happens not to be

identical with their unproved speculations. The real theologian must possess the degree of orthodoxy of the competent mechanic and need not give up his function of guiding the machine properly by uncalled for deference to the wishes of the passengers who never expect any such foolish concession to their irresponsible opinions.

If it be asked whether it will be possible for those who are not in the know to follow any discussion conducted in transcendental vocabulary, the answer is that the business is to understand the transcendental by means of the transcendental, by the grace of the transcendental. It should, therefore, be possible for one who is not in the know to join in the discussion as learner, but only as learner. If he Wants to know» the discussion will be intelligible. If he wants to serve it will also appeal to his conviction. All this will be possible by the grace of the transcendental teacher, because, being in the know, he can properly manipulate the analogical vocabulary to explain the nature of the holy Name of Krishna as being the only Means as well as Goal of all spiritual endeavor.

Krishna is the only Cause of all causes, He is the Cause of Brahman (the Great), the Cause of *Paramatma* (the Supreme Soul), the Cause of all existences of Vishnu, Krishna is the Supreme Ruler, the Embodiment proper of the principles of existence, cognition and bliss, the primal Lord without a beginning, the ultimate Cause of all causes.

If Krishna is supposed to be amenable to the canons of history, there forthwith ceases to be any real quest of Krishna. The materialistic judge is thereby enveloped in the fog created by Krishna's delusive power. "This delusive power of Mine is supernatural and is possessed of the triple quality of worldly knowledge, sensuous activity and inanimation. Those who seek only My protection can cross the ocean of this illusion." There is no other method of well-being than His service, than listening unceasingly and with care to discourses about *Hari* from the highest devotee who is the best beloved of Krishna.

At present our eternal function in a perverted form is spread over a variety of objects. If we are enabled, as the result of obediently following the person who is the greatest of all great persons and the best-beloved of Krishna, to obtain the sight of Krishna in the neighborhood of the *Keshi-Tirtha* there no longer remains in us any desire for seeing anything else. When Brahma speaking with four mouths, *Anantadeva* speaking with a thousand tongues are unable to complete the discourse on the Vaishnava religion how little can I say of it who am so insignificant? Yet may I continue to listen to my last day to discourses about

*Hari* from those who really serve *Hari* and to chant to my last day the discourses about *Hari*, about the religion of the Vaishnava.

"He who listens to or describes with faith the Pastimes of Vishnu with the spiritual damsels of Vraja attains to the Transcendental love of Godhead and thereby that patient person is quickly cured of all lust which is the disease of the worldly heart."